1: Hocart Y-5 (ca. 1920) 1929 OQ6 Lau OQ6
Lakemba



551 (Ship-of-Tui Naiau), Thamailawathi (Outrigger-of-Lawathi), Lembaikelekele (Necklace-of-Kelekele).

Koroi, Seru, Wangga are names given to one who has slain an enemy. Thama and Lemba are given on the grounds of kinship, and to inferiors. A man may call his younger brother's son Thama after his own son. Lawathi and Thamailawathi were both sons of Ndranivia, but by different mothers; the mothers, however, were sisters, and younger sister's son was called after the elder sister's son. Lemba is given to women in the same way; a *lemba* is an "after-eater" or younger sister. "If two brothers have daughters the daughter of the younger is *lemba* to the daughter of the elder. Lemba and Thama are used only for our inferiors."

Nicknames are called *yatha ni vakathivo*. *Vakathivo* (to lower) is the custom of shouting out some humorous remark after drinking a cup of kava; a nickname is therefore properly a name given at a kava party. One boy was nicknamed Silini (Shilling) and another Penitolu (Three-pence) because as a small child he had put three-pence in the collection plate; another was supposed to look like a billy goat and so was called Tamanime.

A man addresses his namesake as My Name, in Fijian this is *nonggu yatha*, whereas a man speaks of his own name as *yathanggu*, using the suffixed possessive. "If two men have the same name," says one informant, "they are related." Of course, it is generally because they are related that they have the same name, but a common name does seem to bring them closer together, and people sometimes speak as though having the same name were a close tie. I could, however, get nothing definite on the subject beyond the following example: Pasoni, a Tongan, is related according to Tongan custom to Repeka, because his father was born when her father, Leonaitasi Ngu, was in Tonga and so was called after him.

The people are reluctant to mention their names, and, if compelled to ask the name, will do so most politely. When asked his name a man will usually request a third party to tell it for him.

553 The father, mother, and grandfather decide upon the child's name. The naming is not accompanied by any ceremony, except of course for the Christian name which is given at baptism. If, however, a man wants to give his name to a child he brings gifts for the assigning of a name (*me i vakatoka ni vatha*).

## ADULTS

556 A hard worker is described as a man who achieves things; a lazy man
557 is unable to achieve food or goods. Such a man is liable to have it flung in his face at the first quarrel. Hard work is very much prized, and a man's

3: Thompson E-5 (1933-1934) 1940 OQ6 Lau OQ6
Kambara



If the child is born dead the body is kept near the mother for three or four nights. It would be harmful to the mother to take it way sooner. She would grieve and become ill with a sickness characterized by fainting, body pains, and sleeplessness. Still births are buried in the village cemetery above a previous burial from the same clan. If both mother and child die they are wrapped in one funeral bundle and buried in one grave. Formerly the natives believed that their souls went to Nai Thimbathimba, the jumping off place for the souls of the departed.

As a rule the father does not see the child before it is "on the mat". He usually bathes and puts on a clean *lavalava* before entering the house. The child is presented to him by his mother or by his wife's mother. He breathes upon him through his nose, the only native method of kissing, holds him for a moment, and returns him without a word.

For several months after the child is born the father sleeps in the men's house of his clan or in his father's house. Formerly he slept in another house until the child was weaned, and some men observe this custom today. Intercourse with his wife is tabu until the child is weaned, lest the child get a sickness called *ndambe* (pronounced en-dam′-bĕ), or the mother become pregnant. A man who breaks the tabu is called "expert at causing *ndambe*". A child with this illness cannot walk, but crawls on all fours with feet flat on the ground. If a woman becomes pregnant while she is nursing, people blame her husband because her milk will become "bad" and harm the suckling child. The tabu against intercourse is occasionally broken today, but apparently not often, for practically all children in any one family are at least 18 months apart. The husband is supposed to be continent during this period, but he usually has clandestine affairs with women who do not stand in the tabu relationship to him.

The child is named on the day of birth by the father's mother after a member, usually an ancestor, of the clan. If the parents are very fond of a child they give him several

3:Thompson E-5 (1933-1934)1940 OQ6 Lau OQ6
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851 names, but all children have at least two names; a Lauan name
553 and a Lauanized biblical name. They receive the latter at a Christian baptism ceremony held in the mission church.

851 On the day of birth and for two or three days afterwards the
602 mother and child are visited by relatives from both the
431 mother's and the father's clan. The relatives bring small gifts consisting of roasted ripe coconuts, mats, barkcloth, and oil. The gifts are presented without ceremony, and are received by the paternal grandmother. They belong to the child's parents. This is one of a series of competitive affinal exchanges which begin with betrothal and continue throughout the marriage relationship in Lau. They serve to emphasize the relationship of the individual in a patrilineal descent group not only with his father's but also with his mother's clan.

846 For at least four nights after the birth, a group of five to ten female relatives from both the father's and mother's clans sleep in the house with the mother and child. Formerly the women stayed for ten nights, but the government has tried to discourage this custom on account of the drain on the economic resources of the child's father, so now they stay longer than four nights only if the child's father can feed them without straining his resources.

852 The most important birth feast is held on the first or second day after the birth. The birth feast of a first child, whether boy or girl, is larger and more elaborate than that for a subsequent child. The kin of both father and mother provide and prepare food for it, whereas only the father's kin do so for subsequent children. If the family is prominent, the birth [554] feast is large and attended by the whole village; if not, the feast is attended by near relatives only. The birth feast of a [848] child born out of wedlock is small. It is provided by the mother's kin only.

On the fourth day another ceremony is held. The mother bathes in the sea for the first time since the birth. She is